

# THE KOREAN REPOSITORY.

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OCTOBER, 1896.

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## SOME KOREAN CUSTOMS.

### DANCING GIRLS.

**K**OREA has a class corresponding to the geisha of Japan. In Korea they are called gesang, and their duties are much the same as those of their class in Japan. These girls properly belong to the government and receive their support from the national treasury. They are controlled by a regular department, in connection with the official musicians.

When a poor man has more sons than he can well care for he will sometimes give one to the government to become a eunuch thus insuring him a good living and possibly very high honors—for in the past this order has obtained and exercised great influence owing to their closeness to the Royal Family.

So a man may give his daughter to become a gesang. She is taken in childhood and carefully instructed by good teachers in music, reading and writing, and in fancy work. Being so much better educated than the ordinary woman, the company of these girls is greatly desired. Also they are free from all restraint and mingle freely with men and women, without any embarrassing modesty, whereas ladies can only see the men of their immediate family and have not the accomplishments of gesang.

These dancing girls are attached to various departments and may be hired by gentlemen to sing, dance and play for them when giving entertainments. Their services are said to be quite expensive however. They are often seen at official dinners at the Foreign Office and are the chief entertainers at banquets

given at the Palace. They are usually rather pretty, perhaps they are the prettiest women in Korea. It is not uncommon for an official to lose his heart to one of these bright girls, and to make her his concubine. There is not much doubt that they would in many cases marry these girls outright were it not that such a union would be illegal.

These matches however are usually love matches, and some of the brightest and strongest men spring from such unions. They are also the cause of much heart-burning to the legal, but neglected wife, to whom the young man has probably been united by his parents in infancy, and for whom he has probably never felt the love called forth by his fascinating concubine.

Korean folk-lore abounds with stories of the discord arising in families from these attachments, while there are as many accounts of ardent and prolonged devotion of young noblemen to these girls whom fate prevents their taking to a closer union than that of concubine.

Some of the dances of these gesang are very pretty and never fail to interest the foreigner who sees them for the first time. These dances are of course seen at their best at the Palace when in days of peace and rejoicing they are performed before the Royal Family. The one that seems most to interest foreigners is called the sword dance. The dancers are as usual clothed in voluminous garments of striking colors. Long and brilliantly colored sleeves reach down to and beyond the hand. False hair is added to make an elaborate head-dress in which many gay ornaments are fastened. The dance is done in stockinged feet, and as the sword dance is the most lively of all, robes are caught up and the sleeves turned back out of the way. The girls pirouette between swords laid on the floor and as the music becomes more lively they bend to one side and the other near the swords until at last they have them in their hands, then the music quickens and the swords flash this way and that as the dancer wheels and glides about in graceful motion. A good dancer will work so fast and twirl her swords so dexterously as to give one the impression that the blade must have passed through her neck. This dance is also done in men's clothes at times, but the cut of the garments of the sexes is so much alike as to present little external difference except that the colors of the men's are either white or of one shade, and the mass of hair worn by the dancer ordinarily is replaced by a simple hat.

One of the prettiest dances is that of the lotus flower. In this a tub is brought in containing a large lotus flower just ready to burst open. Two imitation storks then come in, each



one being a man very cleverly disguised. These birds flap their wings, snap their beaks and dance around in admiration of the beautiful bud which they evidently intend to pluck as soon as they have enjoyed it sufficiently in anticipation. Their movements all this time are very graceful, and they come closer and closer to the flower, keeping time to the soft music. At last the proper time arrives, the flower is plucked, when as the pink petals fall back, out steps a little gesang to the evident amazement of the birds and to the intense delight of the younger spectators.

The dragon dance is also very well done. There are usually two of these beasts, each made up of two well trained men who are concealed by a hide which might be meant for a red, white, and black tiger or most anything else. The head is very large and the huge jaws, worked by a string and pulley, give a ferocious air to the monster. These figures keep very good time in their contortions, snappings and other movements to the music, and every once in a while they make a savage dash for the gesang who falls back in well disguised terror to be ready for the next attack.

The performance on these great occasions is never complete without the game of throwing the ball which consists in a series of graceful arm movements by the gesang before a painted arch with a round hole at the top. As the music quickens, her step becomes more lively and the arm movement indicates that she will soon throw the ball. When she does throw, if it goes thro the hole, she is decorated with a flower stuck into her hair by an attendant. If the ball fails to go thro, the unfortunate dancer is given a black mark, with a brush, on her cheek. One after another the dancers face to the rear after doing their act. When all is finished they march in procession past the King, where those with a flower in their hair receive a roll of silk each, while the others get nothing.

The most beautiful and accomplished gesang come from Pyeng Yang which is quite a centre for dancing girls, but the order is an extensive one and the girls are to be found all over Korea. Not all of these belong to the government, however, as many girls become gesang from choice. These when they grow up, if they belong to no man and have no children, have a very hard and dreary time of it. Gesang are said never to join the order of dancing women sorceresses called Mootang, tho in Seoul they are attached to the Yak Pang or Palace Medical Department, where they are taught to mix medicines. Some years ago, five of these girls were attached to the Government Hospital to learn nursing and the care of the sick, but their pres-

ence caused so much disorder that they were soon removed at the request of the foreign physician in charge.

In the pretty folk tale of the "Swallow King's Rewards" when the unjust brother is visited with the ten plagues of Korea, because of his ill treatment of a wounded swallow, gesang figure along with the mootang as one of the ten curses of the land. Doubtless they are so considered by many a lonely wife as well as by the fathers who mourn to see their sons wasting their substance in riotous living as they doubtless did themselves when they were young.

H. N. ALLEN.



## THE GEOMANCER,

IT will be a sad day when nature loses all her mystery and when we can project the cathode ray of science into every nook and corner of this over-classified world; when we shall put, as it were, a revolver to the head of the sybil and compel her to rearrange the scattered leaves; when we shall reduce to grammar the leaf language of the Dordonian oak.

No one seems satisfied today unless he has his eye at a telescope or a microscope and the only ally that poetry has left is the bicycle. Shakespeare had the nineteenth century *fin de siècle* in mind when he spoke of the man who would "peep and botanize upon his mother's grave." The very children know there is no pot of gold under the end of the rainbow and now Nansen has been trying to bring nature to bay among the icebergs of the north.

The world loses as much as it gains when it wantonly penetrates the arcana of nature for the mere sake of classifying. Some people never can look at a flower without wondering how many petals it has and what family it belongs to; they forfeit the bloom and grace of life and like David, when he numbered Israel, they lose by it eventually.

Now here is one great difference between the westerner and the Asiatic. The Korean is as full of myth and legend, of fairy lore and goblin fancy as any minstrel of the middle ages. Nature, to him, is full of the mysterious and for that reason speaks to him with far greater authority than she does to us.

Korean Geomancy might be a page torn from some old wizard's book or copied from some Druid scroll. Let us examine it together and see some of its quaint conceits.

Geomancy is a regular occupation in Korea but there is no guild of them as there is of exorcists. Any man can become a geomancer but no Seoul man ever takes up that occupation. Its ranks are always filled from the countrymen. It is ordinarily the Rip Van Winkle style of man, who prefers walking over the hills with his dog and pipe, that evolves into a geomancer. The first step in the noviciate is the study of the book called Ch'ün Keui Tã Yo or "The great important celestial instrument." Having mastered the theory of it he then begins to take practical lessons under a competent teacher. They wan-

der over the hills together and, selecting different points, discuss the merits and demerits of those particular places and decide whether they would make suitable burial sites, for geomancy in this country concerns itself almost exclusively with burial places for the dead. A man's prospects in life may be blighted in the bud by burying his father in an unpropitious spot. More agues and sprains and murrains and blights are caused by this than by any or all other causes combined. When he has been all over the country and has studied all the available places and has made out a mental list of charges, ranging from several hundred dollars for a first class site down to a few cents, for a common one, he graduates, buys him a Yun Do, "wheel picture," in other words a compass, and is ready to hang out his shingle. He has now taken the degree of **디관**\* or "earth specialist," or as we might say he has become a B. E. a "Bachelor of Earth;" or sometimes **디스** which would be D. E. or Doctor of Earth

Let us imagine him then in his office, when in comes a young man who states that his father has died and he must find a suitable burial place. The Geomancer accompanies the youth to his home where a table of substantial food is placed before him, to be wasted down with plenty of wine. We might call this meal the retaining fee. He then puts out feelers in various directions to find out about how much the young man is prepared to pay for a burial site, and having made up his mind on that cardinal point he leads the youth over the hills and shows him various places and discourses on the merits of each.

The first question to be asked about any place is—Has it a good Nā Ryong † or the "Advancing Dragon?" This is the line of hills leading down to the burial site. Where a long line of hills falls away to the level of the valley, below the end of the slope is usually a good burial place. The sleeping dragon of hills holds it in his mouth or is supposed to stand guard over it. But there are several necessary qualifications in this dragon chain of hills to make it a proper custodian of the mortal remains of one's nearest relative. If the line of hills is very short, say only one or two miles long, or if in any place the continuity of the chain is broken by an extensive intersecting valley, if the line of hills is mostly shorn of timber or if the chain is very rugged and abounds in precipitous rocks—in any one of these cases the place is of very inferior value. The perfect burial site is rare and hard to find. It is called a Whé Ryong Ko Jo ‡ or "a

\* 地官

† 來龍

‡ 回龍顧祖



mountain line that curves around and sees its great-grand-father." This gives us another idea of a mountain chain. It is a succession of peaks or eminences each of which is looked upon as being the parent of the one next lower and so a range of hills forms an illustration of a genealogy, a family line of descent, so that when the line curves around so that from the lowest one the highest is visible it means that the latest descendant is looking upon his ancestor. It is thus that the Korean personifies everything in nature not in a pantheistic but in a romantic way.

This tendency to name mountains after animals which they resemble is almost universal and it is a curious fact that there is a universal tendency to name any extraordinary freak of nature after some evil spirit or agency. So all over the world we have such places as the Devil's slide, the Devil's chair, the Devil's kitchen, and a thousand others. These are remnants of early paganism.

Next to the Nǎ Ryong in importance comes the Choa Hyang,\* "The view" or "The prospect." To be perfect it must be toward the south but it may be toward the east or west. It must never face north for the north is without sunlight and its color is black. This is not only true of grave sites but Koreans always prefer to build their houses facing to the south. It would be interesting to trace in different peoples this tendency. Is it a remnant of an ancient sun worship or is it because the course of empire has usually been from the equator northward and southward and wherever people have settled they have, unconsciously, built their houses so as to cast a back glance toward the sunny south?

The Blue Dragon and White tiger† must also be attended to; these represent the east and west sides of the burial site. Blue is the color of the east and white of the west and this is a metaphorical way of describing the flanking hills. The grave usually lies in a slight hollow or indentation in the end of the hill and two arms, as it were, of the hill come partly around it on the east and west. These must not be greatly dissimilar in length or general shape. If one extends out far beyond the other it will influence for ill the descendants of the man buried there.

One of the most unpropitious things of all is the Kyu Bong‡ or "spying peak." In order to discover whether such a peak exists, the geomancer seats himself upon the exact spot proposed for the sight of the grave and scans the horizon in every direction, taking careful note of every hilltop that is visible. Then he rises to his feet and repeats the scrutiny with ex-

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\* 坐向      † 青龍白虎      ‡ 窺峯

treme care and if he now sees a hilltop which was not visible when he was seated, he has found a "spying peak" and the site is absolutely worthless, for if a man is buried on such a spot his descendents are sure to become robbers. This is a poetic touch, for the idea of one hilltop overtopping another just enough to become visible suggests only to an imaginative mind the idea of a genius or spirit of evil crouching behind the nearer hill and keeping his baneful eye fixed on the last resting-place of the dead.

When the outward environments of the proposed site have been carefully examined and found as satisfactory as the price to be paid will guarantee, attention is directed to the spot itself upon which the grave is to be dug. The geomancer gets out his wheel picture and lays it on the ground and decides upon the exact direction in which the grave shall point. This depends largely upon what is in sight in front. If there are other graves in sight it must not point toward any one of them. In fact if the site is a good one there will be no other graves in sight at all, and if there are others the value of the site will depend largely upon their proximity. The next part of the operation is to lay the Keum Jŭng \* or "The Golden Well." This refers to the shape of the instrument which is that of the Chinese character 井 which is the ideogram or picture word for a well. "The Golden Well" is shaped like this with two lateral and two transverse sticks that can be adjusted by sliding so as to accommodate any size of grave. This is laid on the ground and a mark is made all around inside the parallelogram, and ground is broken for the grave. There is no set measure for the depth of the grave but it differs in different places. It depends upon the nature of the soil and on the general position of the grave. The geomancer calls into requisition the Hyŭl Sim † or "Depth of Hole" principle and decides to bury the body one two, three or as deep as six Korean yards.

It is also necessary to decide where the chief mourner must stand to perform the rites. This is called the "Pul Pok Pang" ‡. There is always one particular side on which the chief mourner must by no means stand if he would escape dire misfortune in the future.

The geomancer's part in the interment may now be considered done—that is, after he has pocketed his fee. But the chances are that he or some other geomancer may be called at some future time to examine the grave and see if all is right. Altho every precaution has been taken and every contingency

\* 金井

† 穴深

‡ 不伏方



provided for, it not unfrequently happens that the dead man's descendents get into trouble. If so and if there is no other visible cause it is set down to the fact that something or other is the matter with one or other of the graves of his fathers. The geomancer is called and, if there seems to be plenty of money to back up the business, he will find perhaps that there is serious trouble with several of them, but otherwise he decides that some slight alterations only are necessary.

There are special formulae for finding what is the matter with the grave. These are all given in the Ch'ün Keui Tã Yo but would scarcely interest the readers of the REPOSITORY. He may discover by the use of these rites that the body has *run away*. And Koreans solemnly aver that time and again such graves have been dug open and found quite empty. The geomancer then goes to work to find where it has gone to, and it may be remarked that this chasing of a long buried corpse about the country is the most gruesome part of the geomancer's business and might well deter nervous or excitable people from entering this profession, but fortunately the Koreans have no nerves.

It is said that a skillful geomancer will tree his game within twenty-four hours without fail, or rather will run it to ground; and when the afflicted relative digs in the spot where the geomancer bids him he invariably finds the object of his search.

The skill by which this investigation is carried out is called the Pok Ku Pun § or "Old grave magic rite."

• 卜舊墳

H. B. HULBERT.

## HISTORICAL NOTES ON THE REIGNING DYNASTY.

(Continued from the September number.)

8=덕종회간대왕 Great King *Tok-jong Hoi kan*.

Eldest son of the 7th King. Died while Crown Prince *We-kyong Se-ja*, in 1458, aged twenty years, having been Crown Prince since 1453. He is popularly believed to have been smitten by the manes of the mother of *Tan-jong*, as punishment to his father for having wronged and ruined the young king. He married the daughter of a Junior Minister of State, named Han, who survived until 1565 when she died, aged sixty-eight years. The royal pair had three children, two sons and one daughter. The second son became 10th Monarch of the line and raised his father to posthumous royal honors in 1475. Queen Han's title is *Syo-hye Wang-hu*. The King and Queen are buried in the *Kyong Neung* at *Ko-yang*.

9=예종양도대왕 Great King *Ye-jong Yang-do* 1469.

Second son of the 7th King succeeding to the throne on his father's death. Reigned but one year (1469) and died aged twenty-one years. His Queen Han died in 1461 without issue. The Dowager Crown Princess, *Wi-kyōng*, as the senior representative of authority, nominated and placed on the throne her second son Prince *Cha-san*, who became tenth Monarch. On the death of his first consort, king *Ye-jong* married again into the Han family. His first Queen's posthumous title is *Chang-syun Wang-hu* and her tomb is the *Ch'ang Neung* at *Ko-yang*. The King and his second consort *An-syun Wang-hu* are buried in the *Kong Neung* at *P'a ju*.

10=성종강정대왕 Great King *Syōng-jong Kang-chōng*, 1470—1494.

Second son of the Crown Prince *Wi-kyōng*, placed on the throne by his mother. Followed the example of his great ancestor king *Se-jong* in fostering letters. He introduced the post of *Hak-sa*, or Doctor, into the great literary court known as the *Hong Mun Won* in 1470. The following year he caused the



Memoirs of *Sin Syuk-ju* and his party (75 persons) to be compiled and published. Also compiled and published, as the national law, the "Ming Institutes" (*Tai Myōng Yol*.) In 1475 he "illuminated" filial piety by raising to kingly honors and a place in the line of Monarchs, his parents, giving his father the title of *Tok-jōng Tai-wang* and his mother that of Dowager Queen, she being still alive. The same year he erected a substantial home for the Confucian College Hall and directed that the census records be deposited there. In 1478 the first step towards a topographical examination of the land was taken, a commissioner being dispatched to examine and report on the famous mountains of Korea. 1484 a special allowance from the Royal tithes was made to the educational authorities, "*Tai Hak Kwan*," for the support of students. 1485 issued the famous decree which taints the original offspring by marriage with widows. By this decree such offspring were excluded from the ranks of the aristocrats,—the *Yang-ban*. These latter were then known as the *Tong-ban* (east party or civil nobles) and *Syo ban* (west party or military nobles.) In this year appeared Sō Kō-jōng's edition of the *Tong-kuk Tong-gam* (Historical Summaries of the East Land i. e. Korea) with notes. 1491 occurred a great insurrection of the populace of the north. It was suppressed by Hō-jōng, a giant, said to have been eleven feet high and brilliant in literature and military science, a rare combination of talents in Korea.

King *Syōng-jōng* died aged thirty-seven. He had two consorts. Queen Han, a younger sister of the first Queen of his uncle, King *Ye-jōng*, and like her elder sister she died young. 1475, aged nineteen years. Her tomb is the *Syun Neung* at P'aju. The second consort, Queen Yun, lived to the age of sixty-eight years and bore the king one son, who became the 12th Monarch of the line. The title of the first consort is *Kong hyé Wang hu*, that of the second *Chōng Hyōn Wang hu*. The latter is buried with the king in the *Syōn Neung* at Kwang-ju. The Monarch had twenty-eight children, sixteen sons and twelve daughters.

The reign of *Syōng-jōng* was hardly a lull in the troublous times inaugurated by the high-handed course of king *Sé-jo*. In the dethroning and ruining of *Tan jōng*, bitterness and strife was engendered, which were fated to be increased by the course of future monarchs. All too prone naturally to engage in squabbles among themselves, and born conspirators, the troubles of *Tan jōng* and the obscuring of the Succession by the reputed curse of that King's mother, but more especially the domestic troubles in *Sé jo*'s family, were veritable firebrands among the nobles, of civil strife and dissension. We now enter upon a

period in which these troubles were to increase, the dominant facts of each reign, according to the authority we follow in these notes, being summed up in the words tyranny and resistance.

**연 산 주** Lord *Yön San* 1495—1506.

Dethroned and died in banishment. Reputed eldest son of 10th Monarch by a woman banished by the King for adultery. *Yön San Chu* surrounded himself by creatures of the vilest kind and led a course of riot and rapine too outrageous even for his dark times. The chief spirit upon whom he relied was *Yu Cha Kwang* a born courtier, but insanely jealous and vindictive. This individual happening to disagree with the written opinion of a dead literate as to the merits of a hero, he dug up the scholar's corpse, tore it from the board to which it was fastened and decapitated it. He then banished the dead author's family, relations, disciples and friends. After a reign of terror, the King in 1504 began operations against the nobles who had been concerned with the expulsion of his degraded mother. Many of these were among the most honorable and exalted in the land. Without distinction, or regard for the laws which prescribe minutely the mode of procedure against nobles, he seized all concerned and had them pounded to death with pestles in great rice cleaning mortars. Not content with this he had the mangled remains further reduced between large mill-stones. From all that is recorded of him, it appears that he tried to create on earth a Buddhist Hell over which he presided as chief Mandarin. From all over the realm pretty public women (*ki-sang*) were ordered to Söul where the most shameful practices occurred almost daily. The most sacred places in Söul were defiled by the horrible orgies of the abandoned King, and the fields and farm lands of the people were overrun by royal hunting parties. He was too despotic for the days of absolute despotism, so lascivious he outraged license, and so cruel he drew his inspirations largely from the fancies of the Buddhist hell. The crash came in 1506, when a combination of nobles memorialized and secured from the Dowager Queen Yun (second consort of 10th Monarch) the dethronement of the tyrant, according to Korean law a Dawoger being competent for this purpose. Great Prince *Chin Sjöng* the Dawoger Queen's only son was "forced" on the throne. The successful leader in this, *Pak Wön jöng* and his fellow conspirators, numbering 117 persons, then went into nominal and honorable exile. *Yön San Chu* was banished to *Kyo dong* an island in the estuary of the Han near Kang-wha, where he disappears from history. He died aged thirty-one years and is buried in the *Yön San Myo* at Yang-ju.



11=중종공희대왕 Great King *Chung Chong Kong Heui* 1506—1543.

The new King, 2nd son of 10th Monarch began a troubled reign. He seized and killed *Yön San Chu's* favorite, above alluded to,—*Yu Cha Kwang*, but himself became the victim of favoritism. Among his courtiers was one named *Nam Koui*, President of the Board of Civil Affairs. This man secured great influence over the King, and, having a dispute with the noble *Cho Kwang-jo*, so misrepresented him to the weak king that the latter sent him the fatal present of poison which he took and expired. This lit the fires of feud and strife and kept the nation in turmoil for nearly a century. Restitution was finally rendered *Cho* in the reign of the 14th king, but in the course of the feud many had been exiled or killed and much harm done. In 1537 we find the king completely in the hands of another favorite named *Kim Hallo*, who had married one of the King's daughters. The misdeeds of *Kim* increased the confusion of the "dizzy times" and after a career of crime he was overthrown, exiled and executed.

*Chung Chong Tai-wang* had three consorts. The first Queen *Sin* separated from her husband in the first year of his reign. The King permitting, she retired to the home of her father, Prince of *Ik Ch'ang*, where she remained in retirement until her death at the age of seventy-one years. She was entombed with royal honors in the *On Neung* at Yang-ju and her posthumous title is *Tan-kyöng Wang-hu*. The second consort, Queen *Yun*, bore the king a son and a daughter and died aged twenty five years. Her title is *Chang-kyöng Wang-hu* and her tomb is the *Heui Neung* at Ko-yang. The third consort also, Queen *Yun* and a relative of the second, had one son and four daughters. She died aged sixty-eight and is buried in the *Tai Neung* at Yang-ju. Her title is *Man chöng Wang-hu*. The King's tomb is the *Chöng Neung* at Kwang-ju. He died in 1443, aged thirty-seven years. His first son by first Queen *Yun* succeeded to the Throne as the 13th Monarch, his sixth son, first born of the second Queen *Yun*, reigned as the 14th Monarch. King *Chung-jong* had twenty children, nine sons and eleven daughters.

GEO. HEBER JONES.

## SOME KOREAN PROVERBS.

(Continued from the August number.)

## 41. 신션노름에독괴자로썩네

"The axe handle rots, where the fairies play.

Many years ago a man shouldered his axe and went out to the hills to gather wood. He met with a band of fairies who were amusing themselves, and so entertaining were they, that he forgot all else for months, until the wooden handle of his axe had rotted. The above is used when a man, going on an important errand, meets with some diversion on the way and is much delayed.

## 42. 고양이목에방울단다

"Tying a bell to a cat's neck."

Do not tell before-hand what you intend doing, for this is like warning rats by tying a bell to a cat's neck. They will be warned and consequently prepare themselves.

## 43. 죽은나무에산열매

"Ripe fruit on a dead tree."

Said of a posthumous child.

## 44. 봉스가기름갑날가

"Does a blind man buy lamp oil?"

Said of one who spends money to prepare a feast of which he is unable to partake.

## 45. 불논딕기질홀가

"Should a man fan a blazing fire?"

Said of one who speaks evil of another instead of aiding him. Comp. Giving a man a push down hill.

## 46. 새치비바닥갓다

"Like the breast of a magpie."

Said of one who "blows his own trumpet." Although his body is black yet he points to the white spot on his breast.

## 47. 쇼경이잠자나마나

"Whether a blind man sleeps or wakes" (it matters little).

Said of a merchant who can only sell his goods at cost price. It matters little whether he trades in them or not.



## 48. 도적놈물길려가면대문잠으고간다

"If a thief simply goes to draw water, he always locks his door."

Being dishonest himself, he imagines every one else so.

## 49. 귀먹고 말못하느썰년어머니불늘가

"Can a deaf and dumb daughter call her mother?"

Said of one who is irritated and angry, and yet dare not express such anger.

## 50. 기발에퍼즈

"A dog who is shod."

Said one who tho poor wears a jewels It is useless, for his poverty does not go with jewels any more than iron shoes are put on dogs' feet.

## 51. 못된콩나물잔털만난다

"Bad beans when put to sprout grow only roots."

Said of any thing which has cost money and yet turned out badly, for the roots of sprouted beans are never eaten.

## 52. 업더진나무에독괴질흔다

"It is like hewing a fallen tree."

Something easy to accomplish.

## 53. 네담아니면내소뿔이부러질가

"If you had not built a wall my ox would not have broken his horns."

i.e. You are responsible for the accident.

## 54. 봄굿하느티맛며느리춤추기물보기가싫다

"Altho it is a spring exorcism yet I wish not to see my eldest daughter-in-law dance."

Altho I wish to do a thing yet on your account I can not do it.

## 55. 어두온밤에홍뚫개늑민다

"An ironing stick thrust forth on a dark night"

A sudden fright.

## 56. 터진방아공이에보리알씨기

"Grains of barley wedged in the fissures of a split pestle.

Said of a man who, uninvited, joins a party of friends who are enjoying themselves.

## 47. 썩으로치면썩으로치지

"If you throw cakes at a man he will throw cakes at you."  
If you speak well of a man he will speak well of you.

58. 동지섯달세살붓치

"Using a good fan in midwinter."

Said of one who, when two or more people are engaged in profitable conversation, begins talking about something useless or trifling.

59. 혼몸에두지배질가

"Carrying two 'chikies' on one back."

By attempting too much one is not able to accomplish and thing for it is impossible to carry two loads on one back.

60. 어더온독기나내독기나

"A borrowed axe is just the same as one's own."

A newly engaged servant is just as bad as an old one.

61. 키크다고하늘에별뜯가

"Is a man, however tall, able to pluck the stars?"

Impossible things can not be accomplish no matter how clever a man is.

62. 힘세다고왕노릇할가

"Is a man able to act as a king simply by using great efforts?"

No matter how much a man tries he can not do all that he wishes to.

63. 너죽으면내못살가

"If you die shall I not be able to live?"

I am not entirely dependent upon you.

64. 두손에썩가진다

"Having both hands full of cakes."

Unable to do any thing.

Comp. Having one's hands tied.

65. 식벽달보자고초저녁때안저섯가

"If I wish to see the early morning moon shall I sit down in the early evening and wait?"

Why should I do a thing before I am told to do it.

66. 불고손장

"Sauce which is red, but bitter."

Sauce which is red in colour is usually good, but bitter sauce is of course bad.



Said of a bad man who is beautiful to look at or who has a good face.

67. 제삼촌뒤편에 풀버히기

"Like cutting the grass on an uncle's grave."

A man will not care enough about an uncle to cut and trim the grass properly, therefore this is said of work done carelessly.

68. 전며나리식벽달보기

"An industrious daughter-in law sees the moon in the early morning" (i.e. before day-light).

This is repeated in order to urge some one to be industrious.

69. 비먹보니 닥고

"Eating pears also cleans one's teeth."

To do another's work while doing one's own.

Comp. To kill two birds with one stone.

70. 쟁구어먹은 자리에 남저지 업지

"At the spot where a pheasant has been roasted nothing remains."

Said by one who has gone on a useless errand.

71. 석사굴독에 연기 날가

"Does smoke come out of the chimney of a 'tablet-hall'?"

A fire is never lit in the tablet-hall unless something unusual is going on, therefore if one sees smoke coming out of one of these chimneys one knows that something unusual is happening.

Comp. Where there is smoke there must be fire.

72. 열니면 박인가 굿어야 박이지

"Does the shape and appearance make a good bottle-gourd or does the hardness of the shell make a good one?"

The simple performance of an action is useless unless it is done well.

73. 못된 송아지 엉덩이에 썰 난다

"It is a useless calf that has horns on its back."

Said of one who pretends to be what he is not.

74. 남의 장도 차니 싸시 칼차는 격이지

"Altho he carries another's sword yet it only seems like a kitchen knife."

Said of one who pretends to ability which he does not possess.

75. 염통 굵은 줄 모르고 손톱 굵은 줄은 안다

"He recognizes a boil on his little finger but does not recognize an abscess in his heart."

Said of one who can not see into the future, but only regards the present.

76. **통으로 삼키면 목걸니지**

"Those who swallow their food whole, get choked."

Said of one who is very greedy or covetous.

77. **첫술에 비부름가**

"Will the first spoonful fill a man's belly?"

Said of one who is very impatient of accomplishing a thing.

78. **구슬이 세 말이라도 췌여야 쓰지**

"Altho you have three measures of pearls, yet if they are not strung they are useless."

Said of one who has many good schemes on hand, but who has not done one well.

It is not what one intends to do but what one does well, that counts for any thing.

79. **성은 피가라도 동지맛스로 힘훈다**

"Altho he belongs to the Pi clan yet he goes about in order to get a jade button."

The Pi clan is a very small one and those who belong to it are more or less ashamed, but if they think it likely to get a high position they forget their origin and walk about proudly.

Altho one's calling is a mean one yet if much profit is derived from it, one forgets the nature of the occupation.

80. **콩심은대콩나고 팥심은대 팥나지**

"When beans are planted, bean plants will grow and when peas are planted pea plants will grow."

Comp. Like father, like son.

81. **술은 다 먹어도 파즈만 다랏스면 쓰지**

"Altho the honey has all been eaten, yet if the preserved fruit is sweet, it is all that is necessary." If one commissions a servant to do a thing, no matter if he uses all the money on himself, if he sees that the work is done well for you, it is all that is necessary.

82. **동네 처녀 밋고 장가 아니 갈가**

"Should I refuse all offers of marriage, hoping to get a neighbor's daughter?"

Shall I trust in you alone and neglect all other opportunities.



## 83. 우물을파도훈우물을파야지

"If you dig a well, dig only in one place."

Do not begin half a dozen things before you finish one.

## 84. 큰닭알지고는성밋희못가갯네

"One who is carrying a load of bad eggs, yet fears to go near a stone wall (for fear that it will tumble down on him and break his eggs.)"

Said of one who is a great coward.

## 85. 죽도밥도안되엿소

"It becomes neither rice nor soup."

Said of anything which turns out to be an absolute failure.

## 86. 말죽은집에소금만업셔지지

"At the house where a horse has died, the owner's salt disappears."

Said of one who stays at a friend's house while attending to his own business. It is of no profit to the host, but on the contrary it is a loss to him.

If a horse dies the neighbors all come to help eat the flesh at the same time using the host's salt.

## 87. 게도구럭도

"(Losing) both the crab and the stick."

A man goes hunting crabs with a stick and before he begins, he sits down to rest. In the meanwhile some one comes along and carries off the stick so that he has caught no crabs and has lost his stick.

Said of one who sends a present of money to an influential person hoping to get an official appointment. The man accepts the present while the donor fails to get his appointment.

## 88. 독장스구구

"The traveling potter reckons (his gains)."

A traveling potter once sat under a tree to rest himself and placed his load of pots in front of him.

He said to himself, "I will sell these pots for 1500 cash, by which bargain I will double my money. This money I will again invest in pottery, after selling which I shall have quadrupled my money" and so on, until he reached an enormous sum. Then continuing "I shall then give up trading in these disgusting pots" after which, to show his disgust, he gave the load a kick, breaking them all in'o pieces, thus losing all that he possessed.

Said of one who reckons beforehand.

Comp. Counting one's chickens before they are hatched.

89. 굿훈곳무당이오  
죄을닐때중일세

"Where exorcisms are, there are the sorceresses; where masses are said, there are the monks."

Comp. Where the carcass is, there will the eagles be gathered together.

90. 서울보름이나시골열닷시나

"In Seoul it is the full moon, and in the country it is called the 15th day of the moon."

Said of two things which are alike altho different in name

91. 룡이기의게물넛다

"The dragon was bitten by a dog."

Said of a great and powerful noble who suffered at the hands of one of the plebeians.

92. 흐로강아지범무셔온줄모른다

"A day's old puppy fears not a tiger."

The rustic violates the law thro ignorance, not knowing the danger.

93. 흐로망아지셔울르고간다

"Riding a day's old pony to Seoul."

Said of one who sends a child on an errand of importance.

94. 다라나논말을치질하네

"Whipping a galloping horse."

Said of one who urges his servant to greater effort, when he is doing his utmost.

95. 둥둥흐면굿만녁이여

"If you hear the noise of drums, do you think that exorcism of spirits is always going on?"

Said of one who joins a party uninvited.

96. 남의제스에감을노나비룰노나

"If another offers sacrifices what matters it whether there are persimmons or pears."

What matters it to you what another does?

97. 취면것질가불면날가

"If you grasp it tightly it breaks and if you loosen it, it flies away."



Said of those who bring up children. If brought up too severely it is bad and if brought up too lax they are spoilt.

98. 소금장스흐면비오고가로장스흐면바람분  
다

"If I peddle salt, it rains; and if I peddle flour, the wind blows."

No matter what I attempt to do, it fails.

99. 술에술복나물에글부나

"Mixing wine with wine and water with water."

It is like mixing water with water. Easy to do and no effort to be made.

100 강철이 간딤가을도봄이라

"Where the flaming meteor goes there Autumn is the same as Spring."

The Koreans have a belief that every summer a flaming meteor falls, altho it is not always seen. Wherever it falls there will be scarcity of the harvest and Autumn will resemble Spring in the fact that there is no harvest.

Said of a family which is poor. Wherever they go they will still be poor.

E. B. LANDIS, M.D.

## CONSTITUTION OF THE COUNCIL OF STATE.

Translation of ordinance No. 1 September 24, 1896.

(From Gazette No. 439 of September 26, 1896.)

**H**IS Majesty, the King, in the exercise of his control over all Affairs of government, institutes a council of State.

### SECTION I. THE MEMBERS.

The Council of State shall be composed of the following members:—

The Chancellor, Eui-cheng 議政 의정

The Minister of Home Affairs, who will also be

Vice-Chancellor, Ch'am-cheng. 叅政 참정

The Minister of Foreign Affairs.

The Finance Minister.

The War Minister.

The Minister of Justice.

The Minister of Agriculture, Trade and Industry.

Five Councillors, Ch'an-cheng, 贊政 찬정

The Chief Secretary, Ch'am-ch'an, 叅贊 참찬

The Chief Secretary and the five Councillors shall hold their appointments direct from the Throne; each Minister of State shall combine with his proper functions the position of Councillor, while the Chief Secretary, an officer holding rank direct from the Throne and of not lower honorary grade than the third, shall be appointed on the recommendation of the Chancellor.

The Home Minister shall also hold the position of Vice-Chancellor and, whenever the Chancellor is incapacitated thro illness or other cause, shall preside over the meetings of the Council and in cases of urgency shall act as Chancellor.

Any Acting Minister of State shall also have the privileges of a Councillor.



*SECTION II. MEETINGS.*

§ 1. At the time of meeting, His Majesty, the King, at his pleasure, will graciously attend or will be pleased to command H. R. H. the Heir Apparent to attend in his stead.

§ 2. Only members of the Council have the privilege of voting whether affirmatively or negatively.

§ 3. The meetings shall be opened and closed by the Chancellor.

§ 4. The Council may pass resolutions regarding any of the following matters:—

- (a) Enactment of new laws, regulations or organization.
- (b) Abrogation or alteration of existing laws, regulations or organization; or explanations of disputed points therein.
- (c) Questions of declaring war, making peace, negotiating treaties with Foreign Powers.
- (d) Decisions of special measures to be taken for the restoration of order in times of domestic disturbance.
- (e) Establishment, in the people's interests, of telegraphs, railways, and mining undertakings.
- (f) The yearly estimates and the account current.
- (g) Provision of sums specially called for outside the budget.
- (h) The imposition, increase, decrease or abolition, in times of necessity, of the land tax, all forms of excise or the customs duties.
- (i) Correction of official salaries or other sums in the current estimates.
- (j) Assessment of suitable compensation whenever privately owned lands or forests are put to public use in pursuance of any undertaking for the advantage of the people.
- (k) Matters sent down to the Council by special command of His Majesty.
- (l) Publication of laws and regulations that have received His Majesty's assent.

§ 5. Whenever any member of whatever degree desires to bring forward a subject of discussion, he will draw up a resolution which he will send or hand to the Chief Secretary to be submitted to the Chancellor.

§ 6. The Chancellor, preparing subjects for deliberation, to be brought forward at a meeting of the Council, will furnish a draft of the resolution in question to each of the Councillors, to

enable them to study them and form an opinion, and a discussion will take place after not less than a week's interval.

Should such a course be unavoidable, owing to the number of resolutions submitted, meetings will be held thrice a week.

§ 7. At the meeting, two thirds, at least, of the members must be present to form a quorum.

§ 8. If any Minister of State is prevented by illness or other cause from attendance at a meeting he may be represented by his Vice-Minister, but the latter will not be allowed to vote.

Should the Chief Secretary, from any cause be unable to attend, his place will be temporarily taken by the youngest Councillor.

§ 9. When matters affecting one or more particular Departments are under discussion, the Minister of that Department will not only attend in person but may bring with him his Vice-Minister or the Director of a Bureau to afford explanations regarding such matters. The official thus attending will be on the same footing as the Chief Secretary.

§ 10. When matters affecting a single Department only are to be discussed, and the Minister of that Department is unable, from any cause, to attend, he may, when the time comes round, communicate with the Chancellor and request a postponement of the debate till the next meeting. If at the second meeting he is still unable to be present, the debate may, nevertheless, proceed without further hindrance.

§ 11. During a debate, no outsider, not vested with some important function, can be permitted to enter the room.

§ 12. At the opening of the meeting the Chancellor will rise and read out the matters to which His Majesty's consent has been given, and those which have been referred for discussion by His Majesty's special command.

§ 13. Resolutions brought forward by Councillors will be read out by the Secretary, standing. Until he has finished, members may only listen, but must not interrupt or make observations.

§ 14. After a resolution, to be discussed, has been read, the Councillor who has brought it forward shall explain his reasons for its introduction.

§ 15. Any Councillor, to whom a point in the resolution



may not appear clear, may ask that it be read a second time and explained.

§ 16. The Chancellor will ask the views of each Councillor on the various clauses of the resolutions, but all remarks, questions, explanations and answers must be addressed to himself, the Chancellor.

§ 17. Any Councillor who wishes to speak on a motion must rise and obtain the permission of the Chancellor before commencing. The rule of standing up to speak is equally incumbent upon all, from the Chancellor downwards.

Nothing can be said except on the subject before the meeting and when one member is speaking no other member may speak at the same time.

§ 18. A vote can be taken in routine matters after the first reading, should the majority agree.

§ 19. Matters under deliberation which cannot be satisfactorily examined or upon which debate is protracted, may at the judgment of the Chancellor be postponed till the next meeting, when the discussion will be resumed.

§ 20. After a resolution has been debated, the original motion or an amended motion having received thorough examination, the Chancellor, or the Secretary by direction of the Chancellor, will take the votes of the Councillors for and against.

§ 21. When the votes are about to be taken, slips of paper bearing each the name and seal of a Councillor will be distributed to the Councillors, when each Councillor will express briefly under his name his assent or dissent to the motion. Should any member differ from the opinion of his colleagues, he will note in writing his intention of handing in a protest later.

§ 22. Any Councillor, entertaining such intention of handing in a protest, will say so on the spot and give an explanation of his views in outline.

§ 23. Such protest must be completed within a week and sent to the Chief Secretary. At the next meeting the matter will again be debated and votes will be taken as provided for in § 20.

§ 24. When the debates are concluded, the Chancellor, or the Chief Secretary, by direction of the Chancellor, will announce the date of the next meeting and the subjects to be then discussed. Should no motions have been put in the hands of the

Secretary, or if, previous to the expiration of the period for the discussion within one week of the motion before the meeting, it is impossible to give notice as above, or under any similar circumstances, the Councillors will, by direction of the Chancellor, be informed later on about date and matters of debate.

§ 25. The original motion before the meeting and a minute of all points discussed, the voting and the settlement arrived at after His Majesty's consent has been obtained, shall be recorded in a register.

§ 26. The minutes of the last meeting shall be read out by the Chief Secretary and signed by him and by the Chancellor.

§ 27. The Chief Secretary, by direction of Chancellor, shall read out the motions that have been a first time debated at the previous meeting. Should any Chancellor be still noncontent, a further discussion will be held; if not the Chancellor will declare the debate closed and the votes will be taken by the Secretary.

§ 28. With regard to every motion, when the votes are taken and recorded, all Councillors who were present at the time of the debate will, at the next meeting, sign their names and the seal of the Council will be affixed by the Society.

§ 29. The order of proceeding at meetings of the Council will be as follows:

(a) Matters which have received His Majesty's sanction, or have been specially referred to the Council by the Throne will be read out by the Chancellor, standing. See § 12.

(b) The minutes of the last meeting will be read by the Secretary and signed by the Chancellor and Secretary. See § 26.

(c) Protests lodged will be read by the Secretary. See § 22 and § 23.

(d) Motions debated a first time at a previous meeting will, by direction of the Chancellor, be read by the Secretary a second time after which they will be again discussed. See § 27.

(e) Each member will sign in respect of the resolutions and the Secretary will affix the Council's seal. See § 28.

(f) Matters which at a previous meeting could not be satisfactorily examined or concerning which debate was protracted will be further discussed. See § 19.

(g) Discussion of new resolutions. See § 13.

(h) Explanation of other matters imperatively calling for such explanation.



*SECTION III. MEMORIALS.*

§ 1. After a motion has been debated and voted upon, the Secretary, by direction of the Chancellor, shall within one week draft a memorial for the Chancellor to present to His Majesty. Should the Chancellor be ill, the memorial will be presented by the Vice-Chancellor.

§ 2. The memorial shall give the following particulars.

(a) The date of debate on the motion.

(b) The names of the Chancellor, Vice-Chancellor, Councillors and others of their colleagues present at the debate; the names of those absent from the debate and the reasons for their absence.

(c) The scope and object of the resolution, an outline of the discussion on it, the general opinion and in the event of a disagreement among the Councillors the number of votes for and against. Should any Councillor have entered a protest, a copy of the protest must be appended.

(d) The manner in which existing laws are affected by the resolution.

(e) Signature of the Chancellor and Secretary.

§ 3. If when the Chancellor presents a memorial, His Majesty should put any questions to him, he will draw up a detailed statement to which he will append all documents bearing on the case. Should His Majesty direct that a copy of any paper be retained, such copy will be laid before the Throne.

§ 4. Any motion concerning which a decision has been reached at the Council may receive His Majesty's assent without reference to the number of votes in its favor, by virtue of the Royal prerogative; or should the debates on any motion not accord with His Majesty's views, a second debate may by Royal command be held.

§ 5. Whatever decision in respect of a resolution is agreed to by His Majesty, is enjoined by command on the Chancellor, and, the laws or regulations affected being corrected accordingly, the resolution receives His Majesty's signature and seal and after being countersigned by the Chancellor is, by command of His Majesty, returned to the Council and published in the Gazette.

§ 6. When publishing it in the Gazette the following particulars are to be given.

(a) That a law or regulation affecting such and such matters has received His Majesty's assent.

- (b) Signature and seal of the Chancellor and Chief Secretary.
- (c) The law or regulation, clause by clause.
- (d) Alterations or abolitions of such and such laws or regulations in consequence of the new enactment.
- (e) Signature and seal of His Majesty.

Royal Signature and Seal.

Ken-yang 1st year, 9th moon, 24th day.

(Sept. 24th, 1896.)

Countersigned

Minister President of the Cabinet,	Yun Yong-syen,
Foreign Minister	Yi Wan-yong,
Home Minister	Pak Chung-yang,
Finance Minister	Shim Syang-hyun,
War Minister	Yi Yun-yong,
Minister of Justice	Han Kyn-syel,
Minister of Education	Sin Keui-syen,
Minister of Agriculture, Trade and Industry	Cho Pyeng-chik.

W. H. WILKINSON.



## EDITORIAL DEPARTMENT.

## THE TRADE OF KOREA FOR 1895.

**H. B.** M. Consul General, W. C. Hillier, has many things in his Trade Report for 1895 that are of interest to the general reader. We should like to quote the report *in extenso*, but must content ourselves with a few extracts. He is somewhat surprised that

The improvement in trade, especially in the import branch, which was so noticeable a feature in 1894, has been fully maintained during the year under review. The total net trade of the country for 1895 which has come under the cognisance of the maritime customs amounts to the sum of 12, 884, 232 dol., an increase of some 2,000,000 dol. on the figures for 1894 and an increase of nearly 5,000,000 dol. on those for 1893.

Mr. Hillier, quite correctly, no doubt, thinks this expansion in trade may be attributed to a large degree to the presence of the Japanese army in 1894 and part of 1895. The Commissariat Department purchased native produce, coolies were employed in the transport service, and both were well paid; in addition to this, Japan loaned the Korean Government 3,000,000 yen. In these ways Koreans had more money come to them, and, as far as our observation goes, they do their part in keeping it in circulation. But after making all due allowance for these various causes, Mr. Hillier is of the opinion that

The increase has been so considerable that there are reasonable grounds for concluding that a portion at any rate of the improvement may be ascribed to the gradual development of healthier economic conditions. One hopeful sign, at any rate, is the increasing activity, forced upon them in the first instance by the absence of Chinese traders during the war time, of the native merchants who have hitherto been distinguished by a singular commercial apathy. During the past year many of them, more especially from Wonsan, went in person to Shanghai to purchase foreign goods—in the words of the Commissioner of Customs at the above mentioned port—"a hitherto unprecedented act of enterprise," and a large class of petty vendors is gradually springing up, who distribute foreign goods in small quantities, and buy up with the proceeds native produce suitable for export.

When we consider the absence of roads in the country and the primitive means of transportation, it is not difficult to see that the development of the resources of the interior is seriously

hampered and must necessarily be slow. It is encouraging, however, that the returns show an expansion in trade and that too in spite of

The perpetual anarchy which seems to prevail in certain provinces, and with which up to the present the Government has utterly failed to cope, but, provided only a stronger and more stable central Government can be brought into existence, it may reasonably be expected that the figures for the present year will not only be maintained, but even exceeded in the near future.

The total net trade, excluding re-exports, as given by the Consul General for the last five years is: 1891, \$10,249,199; 1892, \$9,669,400; 1893, \$7,986,840; 1894, \$11,057,892; 1895, \$12,884,232.

On the articles of export which are mainly agricultural, the report finds the "advance has not been so considerable as might have been expected."

The bean export has advanced from 50,000 *l.* in 1894 to 110,000 *l.* in 1895. Cowhides also show a considerable increase. The export of rice has declined somewhat but this is due to the fact that a large quantity of the rice exported in 1894 was a re-export of Chinese rice, which, to the value of over 1,000,000 *dol.*, had been admitted into the country duty free to supply the deficiency caused by the failure of the 1893 harvest.

"The fish manure industry has this season failed completely, the export only amounting to 9,000 *dol.* against 235,000 *dol.* for the preceding year.

"The declared export of gold, has increased from 950,000 *dol.* in 1894 to 1,360,279 *dol.* due largely to the expansion of gold mining in the neighborhood of Wonsan which has been greatly encouraged by the high silver price of gold. It is calculated that the gold that leaves the country is at least double the amount declared at the custom-house, an estimate which, considering the enormous excess of imports over exports, would seem by no means exaggerated."

The report discusses at some length the "keen competition that has recently arisen between Japanese and Manchester products." The Chinese traders did not return until the year was half gone and this gave the commercial field to the Japanese who took advantage of the opportunity thus presented to them.

As far as cotton goods are concerned, their most conspicuous success has been in miscellaneous piece-goods and yarns.

The import of Japanese piece goods which before the war was insignificant, has grown from 13,500 *l.* in 1894 to 78,000 *l.* in the current year. This remarkable increase has been largely gained by a careful study of the needs of the native buyer. The Commissioner of Customs at Wonsan, where the figures have risen from 3,500 *l.* to 39,000 *l.*, remarks, in commenting upon this fact:—"This sudden and almost startling growth is due to the adroitness displayed by the Japanese weavers in having closely adopted the texture, length, and width of the native cotton goods made in South Korea, which are deservedly popular for durability, and whose width, eighteen inches, is specially adapted to the making of Korean clothing without waste." Doubtless similar efforts to suit Korean tastes were made at the other ports. The Japanese goods are much cheaper than the native article,



which is made by hand, but it remains to be seen whether their wearing qualities are such as to enable them to retain command of the market.

The import of yarns has advanced from 10,000 £. in 1894 to 42,000 £. of which only about 25 percent is absorbed by English or Indian products. The Japanese yarn, tho coarser and less evenly spun, is about five dollars a picul (133 lbs) cheaper than the British article, and is rapidly supplanting the latter, as well as the very inferior native yarn, in the manufacture of native cotton goods.

As far as other cottons are concerned, in which the Japanese manufacturers, as a rule, strive to imitate as closely as possible the Manchester fabrics, the Japanese increase is far less marked.

In sheetings, the report admits an advance of 6,000 £. in value for the Japanese article while the British has "remained almost stationary." The Japanese grey shirtings which also show an increase, the total value being 4,300 £. is however still insignificant when compared with that of British shirtings which is 270,000 £. The conclusion reached by Mr. Hillier is that "miscellaneous Japanese piece goods should be regarded as the rivals of British shirtings in the Korean market far more than the Japanese imitation of the British fabric."

The Japanese cotton import in 1893 was only 5,000 £., in 1894, 27,000 £., and in 1895, 125,000 £. an increase "sufficiently startling to cause anxiety to those interested in the import of British manufactures" into Korea, even after making due allowance for all advantages the Japanese had during the first six months of sole control. Japanese competition, in Korea at least, is not a myth.

**The Korean Religious Tract Society.**—This Society was organized on the 25th of June 1890 and has therefore been in operation a little over six years. Its object, indicated in the name, is the "publishing and circulating of Christian tracts and periodicals throughout the kingdom of Korea." The Society in its organization is like that of similar bodies in China and Japan. A Board of Trustees composed of sixteen members is the governing body of the Society and in nature is self-perpetuating, that is to say, the offices are permanent, tho vacancies may be declared or filled by this Board.

It elects from its members a President, a Vice-President, a Corresponding Secretary, a Recording Secretary, a Treasurer and the two Committees, the Executive and Examining. These Committees practically attend to the work of the Society. The latter Committee cannot have more than two members from the same religious denomination; it has entire oversight of the doctrinal and literary character of the publications of the Society and to make its work effective it "shall not report favorably for publication

any tract or book to which one of its members shall object." The Society has a tentative and a permanent list for its books and tracts. When a manuscript passes the Examining Committee and the Executive Committee determines to publish it, it is placed on the tentative list where it must remain until the edition is exhausted. It may then be placed on the permanent list but only after being so directed by the Examining Committee.

It will be seen from this brief outline of the workings of the Society that a high grade of tracts may be expected and those published thus far have decided literary merit as well as sound theological teachings.

The Rev. F. Ohlinger of the Methodist Mission was the first President of the Society and, unless our memory is very much at fault, the organization of the Society is due to him. His long experience as a missionary in China was very helpful to the workers in Korea at the beginning of their labors in this land. Mr. Ohlinger remained President of the Society until he left Korea in the summer of 1893. At the meeting of the Board of Trustees the following October, the Rev. H. G. Appenzeller was elected President and he holds the office now.

Dr J. W. Heron of the Presbyterian Mission was very active in the formation of the Society but he died less than two months after the organization was effected. The Rev. Dr. H. G. Underwood has been Corresponding Secretary from the beginning and it is due very largely to his zeal that the liberal annual grants from the London Religious Tract Society and the American Tract Society have been secured. The aid so generously given us by these Societies has enabled us to carry on the work from year to year with more and more success.

There are now about twenty books and tracts the property of the Korean Religious Tract Society. The largest book published thus far is the translation of the first part of Pilgrim's Progress made by Mr. and Mrs. Gale. The money with which this book was translated and published was donated to the Society by the Rev. Dr. A. T. Pierson's Bible class. Most of the books published thus far are translations of the best and most widely useful tracts in China. We indulge the hope that the Korean Church will raise up men to send forth Baxterian calls to the unconverted and mightily quicken the religious life. A few simple commentaries, several stories with a good wholesome moral, sketches of Bible characters and lives of epochal men, an outline of church history to say nothing of some stirring tracts on the duty of temperance, social purity, Sabbath observance, truthfulness and so forth are needed.



The Board of Trustees met in semi-annual session on the 15th inst. Two new members Rev. Dr. C. F. Reid and Dr. C. C. Vinton were elected to fill the vacancies caused by the removal from Seoul of Rev. W. M. Junkin and Rev. W. A. Noble. The Rev. W. M. Baird and Rev. W. D. Reynolds were elected members of the Examining Committee. The President reports that 32,600 books and tracts were ordered by the Executive Committee during the year to be printed. The Custodian reported the sale of 17,654 books and leaflet tracts.

Sunday October 18th was observed by most or all the native churches as "K. R. T. S. day" and considerable interest was aroused, which we hope, will show itself in greater exertion to study and circulate the publications of the Society.

In the afternoon of the same day, the Annual Public Meeting of the members was held in the chapel of the Pai Chai College. Reports by the President and Acting Treasurer were read. The Rev. S. A. Moffett told why he used the books of this Society and related a number of instances where people were converted thro the reading of the tracts. The Cor. Sec. followed in the same strain. Dr. Vinton in reviewing "The Year's Work" stated that the issuance of two editions of the Pilgrim's Progress at Christmas 1895 and the mass meeting, under the auspices of this Society, on His Majesty's birthday (Sept. 2nd), were the two most prominent events of the year. The Rev. H. Loomis followed in an address on the general work of tract distribution and the Rev. Dr. Reid closed with a stirring "word of exhortation" in which he compared tract work to the work of "sappers and miners" in an army. A liberal collection for the Society was taken up and a most profitable and inspiring service was concluded.

**Young Korea Abroad.**—While the councils of Japan in the affairs of this kingdom prevailed, a number of young Koreans were sent abroad; i. e. to Japan. The object was to have these young men see something of the world and to study western civilization. A large number we understand are in the well-known school of Mr. Fukuzawa in Tokyo, the distinguished editor of the *Jiji Shimpō*. We have now before us two copies of the Annual Reports published under the auspices of the "Society of Korean Students in Japan." The reports contain 270 and 110 pages respectively and are written in the bi-lingual of *Unmun* and Chinese. At the beginning of the large report is a group picture of 151 men and 2 women. Prince Wi Hwa, in foreign clothing and silk hat, occupies, as is due his rank, a prominent position in the group.

There are a number of articles, written by the members, published in which we hope we may see the future statesmen of Korea. Many if not all of their ideas are crude and borrowed but the only way to learn is to begin and, having begun, to make use of your knowledge. Tho sent to Japan under a Cabinet now dubbed as "rebel," we are loathe to think all these young men are "traitors" because perchance, they have severed with the past. Their ideas will develop; some if not all of them, may return to their native land and they will of necessity be heard from in one way or another. The Koreans who have travelled and lived abroad, with rare exceptions, immediately on their return home fell in line, prayed with their faces towards the Royal Palace, and waited eagerly for official positions to fall at their feet. These young students in Japan and those in the schools in this city have a much more important work before them than simply to learn "western methods" and then drop into the old stream and go with the current. We expect these young men to learn "western methods," whatever they understand by that term, but with their knowledge they must also get a high sense of responsibility not only to their King, but to their God. Without this we cannot hope for much; with it we may expect great things.

**W. C. Hillier,**—H. B. M. Consul General will soon to leave Korea. Mr. Hillier first visited Korea in Oct. 1883 with Sir Harry Parkes to make the treaty with this country. They remained in Seoul until November. Mr. Hillier is well known as a thorough Chinese scholar and the Chinese text of the English treaty, which we understand is the basis of the other treaties, was drawn up by him and that without the assistance of the usual "helper."

Mr. Hillier revisited Korea in April, 1884 alone, followed later by Sir Harry Parkes and at this time the treaty was ratified. While in Seoul, Mr. Hillier selected and secured for his government the extensive and beautiful Legation grounds. He was at this time Chinese Secretary of the English Legation at Peking, but in May 1889 he was appointed Consul General, which position he has held continuously until the present time. While absent on furlough in 1894, C. T. Gardner, Esq., C. M. G. served in his place. The Consul General's residence and Secretary's offices and house, two of the best buildings in Seoul, were erected in 1890. Mr. Hillier's long residence in Seoul has identified him with the interests of the foreign community and we are sorry to part with him. We can but wish him a pleasant journey to the Home Land.



**The Editor of The Independent** generously gives Dr. H. N. Allen the credit of being "an expert bicyclist." The Doctor runs his machine between Seoul and Chemulpo in three hours and fourteen minutes counting all stops. The Rev. Graham Lee whose "run" between Pyang Yang and Seoul we recorded last spring made it in less than three hours. We called at the editorial rooms, the day the INDEPENDENT accorded the palm to the "*Charge d'affaires* of the U. S. Legation" and as the editor in company of the one whose arrival a few months ago marked "the termination of temporary bachelordom" and "a tendency to lapse into abstraction and reverie," as his readers were informed, had just returned, we sympathetically inquired about *their* trip to the port. "Good enough, as long as daylight held out," was the somewhat unenthusiastic answer. Now, we are so accustomed to stumble along in the dark the last mile or two, when we go to Chemulpo on the pack pony, that the answer, when the regulation time on the "bike" is a little over three hours, startled us. "An accident!" we thought, but dared not suggest it as our wheelmen are a little sensitive on that point. We recovered our equilibrium, however, and asked, "When did you leave Seoul?" and were much relieved to be told that it was at four in the afternoon and that they arrived at their destination at half past eight—in time for dinner. "How was the home trip?" Was the next enquiry of our *confrere*. We again noticed the absence of the enthusiasm one looks for in an editor whose "winter of discontent was made glorious summer by this sun of (New) York—or Washington" only a short time ago, and he muttered something of the rains of the previous day, a pack pony for a lady's wheel, and something else we did not quite catch so we spared his feelings by handing him a squib for the next issue of his excellent paper and departed.

## CORRESPONDENCE.

To the Editor of  
"THE KOREAN REPOSITORY."

DEAR SIR:—

It is a pleasure to find here and there a Korean who takes an interest in matters pertaining to the history of his own language. The REPOSITORY can do no better work than try to give such men a helping hand and encourage them in their pursuit of accurate knowledge even tho their first attempt may be crude and chaotic. It is with pleasure therefore that I attempt to answer some of the queries of Mr. Yi Ik Seup relative to the origin of the Korean alphabet.

In the first place he speaks of the *Unmun Syllabary*. There is no such thing as a Korean syllabary. A syllabary is a system by which syllables or combinations of sounds are expressed by a single character, the elements in the syllable being undistinguished. For instance the Japanese ㄱ is pronounced *no*, but the *n* sound and the *o* sound are not there distinguished as in the Korean syllable ㄱ in which we have two distinct factors, ㄱ and ㅛ. Mr. Yi was misled by the fact that the *Unmun* is written syllabically while in fact it is purely alphabetic.

He asks why it was called *panjul*, a Chinese word. For the same reason that we call one of the valuable metals *platinum* because when that article became known to English speaking people they had to find a term for it and found it more convenient to borrow the name from another tongue than to invent a new one. So the term *panjul* was used for designating the Korean syllabated alphabet.

He wants to know what would induce King Sé Jong and his minister to risk the welfare of the state and their own ancestral line by tampering with that form of belief which brought about the fall of Koryu. Here are two assumptions, first that they risked the welfare of the state and second that they tampered with Buddhism. We pointed out clearly in the June REPOSITORY the fact that Buddhism had by no means become a tabooed religion in Korea. Its extensive prerogatives were curtailed to a certain extent, but it was still the religion of the vast majority of the people. It was not until near the close of Tai Jong Tai Wang's reign that the O Ryun Haing Sil was edited at all in Korea and that was but a few decades before the invention of the alphabet. To say therefore that King Sé Jong risked anything by copying from the Thibetan books is to show at least a lack of care in looking up the facts. To say also that the using of the *Pöm Sō* to suggest letters for the



Korean alphabet was tampering with the Buddhist religion is like saying that my having a teapot handle in the shape of a lizard is tampering with idolatry.

Confucius and Buddha have only so much "fellowship" as is indicated by the fact that nine Koreans out of ten are good confucianists but will pay big money, if they can borrow it, to a Buddhist priest to pray them out of trouble.

But it is to his third question that I would call special attention. He says that the Kuk Cho Pyun Nyun is *the only history that mentions the pòm*, and he states explicitly that the great authority the Yen Ye Keui Sul *speaks only of chôn*. Now as this latter book *does* say that the *pòm* characters were used what are we to conclude? Either that this Korean scholar does not know the character for *pòm* when he sees it or that he deliberately stated that it was not in this book without looking to see whether it was there or not. If it were a foreigner we could excuse it on the ground that his teacher misled him but in the case of a Korean *sonpai* it is exceeding strange. I here give the complete passage from the Yen Ye Keui Sul, word for word, that there may be no question. It runs as follows and is found in the third volume under the heading 纂述制作 and the third page—終聲

八字初聲八字中聲十一字其字體倣古篆梵字爲之 The same in substance is found in the Cho Ya Whé Tong but as our Korean friend states that it is found in *no* book but the Kuk Cho Pyun Yun he may need to have the quotation made verbatim from that book too. If he wishes I will do so privately through the editor of the REPOSITORY.

Finally in regard to ㄴ coming from ᄒ; we notice that it did not come direct from this character but through the medium of the modified Thibetan found in the Buddhist Monasteries in Korea. We would refer Mr. Yi to the interesting diagram given by Mr. Gale in the December REPOSITORY for 1892. But even if taken direct from the Thibetan the likeness is striking enough to one who knows how Thibetan is written. Mr. Yi must know that the upper horizontal stroke of the Thibetan character is not properly a part of the character but only part of a base line to which all the consonants in Thibetan are attached. The same is true of the Hebrew, the ancient Syriac, the Mongol and the Manchu, the two latter being apparently derived from the Ancient Syriac through the Nestorians.

This leaves a down stroke and a curved stroke to the right forming a loop. When King Si Jong came to make a square character of it how natural to drop the loop and instead of a curve to the right make simply a dash.

I believe that the Koreans will eventually discard the Chinese just as the English did the Latin and for this reason the study of the origin of the magnificent Korean Alphabet is interesting and important.

H. B. HULBERT.

## NOTES AND COMMENTS.

Frost on the night of the 21st.

Heavy thunder and lightening on the evening of the 20th inst.

Rev. W. L. Swallen was elected Moderator of the Presbyterian Annual Meeting on the 20th inst.

Rev. Dr. A. T. Pierson, in a note to the President of the Korean Religious Tract Society, acknowledges the receipt of "the beautiful Pilgrim's Progress."

The Rev. H. Loomis, Agent of the American Bible Society, spent part of this month in Seoul looking after the interests of the Society he represents. He examined carefully into the work past and prospective of the Board of Official Translators of the Bible and expressed himself much pleased with the work already done and with the plans for the future.

Mr. Alexander Kenmure, agent of the British and Foreign Bible Society, returned from his summer vacation in Chefoo and has decided to live permanently in the Capital. He is the first Bible agent to reside in Korea.

Miss Linnie F. Davis of the Southern Presbyterian Mission returned the middle of this month from her furlough in Japan perfectly restored in health.

Rev. Eugene Bell and Rev. W. B. Harrison of the Southern Presbyterian Mission spent a month "prospecting" in the southern part of the peninsula. The junk they affirm is "too slow" for missionary work. The Reverends E. C. Pauling and F. W. Steadman of the Baptist Mission likewise were out itinerating and their report, after eight days experience on the boat, confirms that of the other brethren.

The new Minister of Education, Min Chyong Muk, was for some years President of the Board of Control of the Royal College, and after that he held the position of President of the Foreign Office. We had the honor of a short conversation with the Minister not long ago and he expressed the desire to introduce the study of the sciences, especially philosophy and chemistry, into the schools. We wish him every success in this endeavor and trust he will succeed.

The telegraph lines in Korea during the war were taken over by the Japanese. The Korean government has recently taken them back again. We are happy to be able to state that the line between Seoul and We Ju was opened early this month. We are thus brought into direct communication with Europe *via* China. There are offices at Seoul, Song Do, Pyeng Yang and We Ju. The charges are, for the Unmun two sen per word; Chinese,



five, and English, ten. Lines to Chemulpo and to Wonsan are to be constructed in the near future. We understand the Koreans are making great use of the line and that it is increasing almost daily.

**WEDDING BELLS.**—A wedding ceremony of special interest to the "REPOSITORY" was celebrated at Union Church, Yokohama, on Sep. 26th at noon. By 11.30 o'clock quite a number of people assembled in the church to admire the floral decorations and wait the coming of the party. In this company were the American Consul and Mrs. Bishop. The Korean Prince Euiwha, who was to have been on hand, failed to reach Yokohama in time. He called next day and expressed his regrets.

The music was furnished by Mr. Whitefield organist of the Union Church. On arrival of the party the bride was shown in by Mr. Thompson of Portland Oregon accompanied by Miss Case of Yokohama and two small natives of Korea "Annie and Jessie." The bridegroom had for best man Rev. Mr. Frazier, Chaplain of U. S. flagship "Olympia."

The bridegroom and bride, Dr. J. Hunter Wells and Miss Lula Ribble were then united in marriage, with all due solemnity, the ceremony being pleasantly interspersed with baskets of bouquets and music.

A dinner was in waiting at the Grand Hotel where good wishes were expressed, and where a highly appreciative and sympathetic company desired for Dr and Mrs. Wells long life and prosperity in the work in Korea.

His Excellency. Sin Ki Sun, late Minister of Education, wrote a book while holding a Cabinet portfolio, in which he affirmed that Christianity "has been trying to contaminate the world (Korean world we suppose) with its barbarous teachings;" it is said he spoke slightly of George Washington (probably doubting the story of the hatchet); he affirms that the grandest men of the world have come from China, "the center of Civilization"—where is Boston? He announces "Westerners are large of body, eyes deep set, nose prominent, eyes blue, hair curly, language like the chirping of birds, and the characters of their writings crooked like the tracks of snails!" he asserts "The Japanese live in the east seas, the people are of a bad, savage disposition; delight in conquering others, and take life lightly."

We are told the book was no sooner put on the market than it was taken off again; that the venerable author was rebuked by the king for his rash utterances and as a consequence he had to resign his office. Is not this a little hard? There are many people in the world and even some newspapers in the East whose utterances on Christianity are even more erratic than those of the late Minister; as for George Washington being spoken of in a light manner is that any worse than the indifferent way the "ancients" are sometimes mentioned? If a Korean believes that all good comes from and by the way of China he is by no means alone in his belief. Is it specially wicked in a Korean calling the language of westerners gibberish when foreigners hold that opinion of his and are not particularly backward in expressing it? Let us not throw too many stones at the Ex-Minister. He probably never heard the words of one of the ancients, "O that mine enemy would write a book"

The pathway of a dignified official in these degenerate times is not sown with roses. Our sympathies are with the Chief of Police. According to our contemporary, the Chief received notification that death sentence had been passed upon a convicted criminal. The Judge of the Court passed sentence; to plain people it would seem natural he should make it known to the Chief

and the law so provides. But how can a man of lower "rank" give instructions to one of higher without insulting the dignity of the latter.

It cannot be done and the Chief refuses to receive the order. The murderer's wretched life is prolonged.

On the 11th inst nearly \$8,000 in money were stolen from the government granary, inside the South gate. The circumstances were a little suspicious. The robbers escaped. Somebody had to be held responsible and three policemen were arrested, the Police Sergeant of the district dismissed, the Police Inspector fined ten days' salary and the Chief of Police was to be reprimanded. The Home Minister who holds *equal* rank with the Chief was the officer charged with this unpleasant duty. He wrote the letter to the Chief who "became very indignant and returned the letter with a reply that he does not propose to receive any such letter from the Home Minister." The law may be and is on the Minister's side, but who ever heard of law interfering with rank? It cannot be done, and the Chief "resigns twice," "but His Majesty does not accept it." Hence our sympathies are with the Chief.

#### ARRIVALS.

In Seoul, Oct. 19th, H. B. M. Consul General, John Newel Jordan and Mrs. Jordan.

In Seoul, Oct. 22nd, Mrs. Isabella Bird Bishop, from Japan,

In Seoul, Oct. 22nd, Dr. and Mrs. J. Hunter Wells, Miss L. M. Chase and Rev. N. C. Whittemore of the Northern Presbyterian Mission.

#### DEPARTURES.

Oct. 3rd, from Seoul, for America, Rev. and Mrs S. F Moore and family, of the Northern Presbyterian Mission.

#### BIRTH.

Oct. 1st, in Seoul, the wife of Dr. C. C. Vinton, of a daughter.





